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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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HARD TIMES AND WHY.

———, *Penn., July* 9, 1877.

EDITOR AMERICAN SOCIALIST:—Our village is located away from the great railroad thoroughfares, and has only one through mail a day. This reaches us at fifteen minutes past seven in the evening, and is naturally enough the great event of the twenty-four hours. Nearly every household has its delegate on hand, not only to get its own letters and papers, but to hear and discuss the general news; and if there is any thing especially important there is sure to be music from our village orators. The postmaster himself generally "opens the ball." He is a large, portly man, with eyes looking two ways like General Butler's; and he has such a habit of glancing at the headings of the leading articles of the papers, as he carefully and deliberately distributes them, that when the question is asked by Deacon Perkins, who is too stingy to take a paper himself, "What's the news?" Squire Dodge, the postmaster, responds with the principal items of intelligence, foreign and domestic, adding always a brief statement of his own opinions in a tone and manner that brook no opposition. But there are Montagues and Capulets in our town as there were in fair Verona, and the Squire's opinions are often combated through sheer rivalry; but as he in turn never quietly submits to contradiction, and each leader has a small party at his back and beck, the hour which follows the opening of the mail is often as entertaining as a lyceum or town meeting.

Last evening, after the mail had been distributed and mostly delivered, and Deacon Perkins had asked his question, Squire Dodge said:

"There's no important intelligence, gentlemen, from the Eastern war, and no political news of special significance. My own attention has been called to several strikes among laborers in different parts of the country, particularly in the manufacturing districts; and it is my conviction that we have more to fear from this source than any other, and that the evil ought to be suppressed by the strong arm of government."

"Easier said than done!" remarked Doctor Sampson, who never lets a dogmatism of Squire Dodge go unquestioned.

"For my part," said Judge Phelps, who ten years ago retired from the bench with an income of $5,000 a year, "I think there's altogether too much attention given to these strikes and the cry of hard times. I don't see that the times are any harder than they were forty years ago. The complaints come mostly from those who are too lazy or too intemperate to earn a living. If we had a law compelling every man to work or starve we should soon hear the last of these wailings about hard times."

Judge Phelps' remarks created intense excitement in a group standing on the opposite side of the room. Several essayed to speak; Tom Jones finally made himself heard:

"You are an old man, Judge, and I will spare you any insult; but I'll let you know it's darned tough to stand still and hear myself and friends called vagabonds and drunkards. You know very well that the factory in which we earned wages for the support of our families stopped four months ago, and you might have known, if you had taken the trouble to inform yourself, that it has been impossible for us to get regular work since. And what is true of us is true of workingmen all over the country. Tens of thousands are compelled to beg, who would gladly work."

"They would'nt have to beg if they had saved as they might when they had work," growled out Squire Dodge; "they squandered their money when they should have laid it by for just such times as these."

"Look here, Squire," replied James Snow, an intelligent laborer whom the whole village respected, "you are pretty good at figures. Now just show me how I could have laid by money, earning as I did only one dollar and fifty cents a day, with a wife and four children and a mother to support. Did you ever see the day when you could feed, clothe and house seven persons on less than nine dollars a week, let alone sickness and doctor's bills? What chance have I had to squander money? And my case has been no harder than that of many others. How could I lay by any thing for such times as these? Would you have had me dress my wife in rags, or let my children go naked, or let the mother that bore me go 'over the hill to the poor-house?' My heart is not a flint rock."

"No, James," said the Squire, who with all his rough egotism had a soft side, "you have done better than I should have done in similar circumstances. But you must not make a personal application of what is said in such a discussion. You have not squandered your time or wages; but you must know that thousands of workingmen have, and that if they saved what has been worse than thrown away in drinking, gambling, horse-racing, etc., they would be better able to meet an emergency like the present."

"And it is that class that I would compel to work or starve," said the Judge.

"You are an old Pharaoh, and would force us to make bricks without straw," thundered out a broad-shouldered six-footer. "Where is the work? Tell me that." And his words were echoed by half-a-dozen others.

The Judge was dumb; and for a moment the silence of the room was oppressive. Then stepped forward a stranger, who until now had been unnoticed. His appearance and manner commanded the respect and attention his words enforced:

"An utter stranger to you all, I yet crave the liberty of saying a few words on the subject which has excited so much interest here this evening. None of you will solve the great problem of society in the way you have begun; nor will it do any good to throw sharp words at one another, though you were to continue it till doomsday. Society itself requires reörganization before there can be peace and plenty. There is no lack of food and raiment in the world. General Grant says the United States can produce food for five hundred millions, and any one who has seen the rich land of the West must believe him. And our factories can easily be made to clothe all that the land can support. The evil arises not from lack of the necessaries of life, but from their unequal distribution; and this inequality is in turn based upon certain false principles lying at the very foundation of society—principles of self-seking and self-interest, which justify men in keeping all they have got, and getting all they can—principles akin to those which actuate the beasts of the forest and make it impossible for dogs to sup together. So long as these principles exist in men's hearts inequalities must exist; the strong will oppress the weak; the lion will get the lion's share; and thousands must be content with the crumbs of life or starve. These grasping elements exist in the poor as well as the rich; and these must themselves be displaced before there can be general happiness and harmony. Were the property of the world equally divided among its inhabitants to-day, the grab-elements remaining in force, in a short time we should see the same inequalities we now behold. We must, gentlemen, commence a radical reform in society, and base it on new principles—principles of unity, brotherhood and unselfishness—we must make practical the precepts and religion of Christ—we must learn to live for others—live together and share the blessings of nature and nature's God together—or we shall all go to Gehenna and the pit. I bid you good evening, gentlemen."

While the stranger spoke you might have heard a pin drop; and when he had left, the Squire and Doctor and Judge and Deacon and the rest just looked at each other without saying a word; but as they left the post-office one was heard to say, "Devilish smart fellow;" another, "He just hit the bull's eye;" a third, "He spoke the truth, by thunder;" and a fourth, "His speech was worth more than forty sermons."

For myself I was so interested in the stranger that I shall not rest contented till I find out more about him.

Yours, A. H.

THE RUSSIAN MIR.

BY JESSE H. JONES.

THE Russian Mir is the most important fact on the earth for the Socialist to study. While a few of us in this country are studying out as well as we can the a, b, c, of the true social organization so far as property is concerned, our eyes are turned to where Europe and Asia blend, and there we behold "*five-sixths*" of a nation of 40,000,000 of people, living in complete Communism. In the greater part of Russia, land can no more be bought and sold than air or sunshine; every one born on the soil has an inalienable right to a place there to live and work; and the fundamental matters in the administration of property affairs are decided in the most democratic manner. The Russian Mir is a Russian village with the outlying land held in common and administered by town meeting. It has its special forms of administration in detail, and most, perhaps all, of them could be improved: but it is a thorough-going Communism, and its fundamental principles must be adopted by any people who will save society from the proletariat, poverty and destruction.

The sources from which I draw the statements of this article are two. Besides the essay of Dr. Julius Faucher on "The Russian Agrarian Legislation of 1861," (*i. e.*, what was done in connection with the freeing of the serfs) in the volume entitled "Systems of Land Tenure," etc., and noticed a few weeks since in the SOCIALIST, there lies before me a large octavo of 633 pages called simply "Russia," and written by an Englishman named Wallace. Mr. Wallace spent six years in Russia, living most of the time out in the country, studying the people just as they are; and he has produced a book that is a model of its kind, and well worthy of having been placed, as it has, in the very front rank of such works by the unanimous consent of the press of England and this country. It is replete with information about that little known country; and especially with what students of Social Science most need to know, new facts which are central to the subject. And I can not but think that there are some dozen chapters in it which if the SOCIALIST would publish serially, it would confer an especial favor upon its readers. Now out of these sources I will select so much as can be put into a single article of what seems to me most valuable to the discussion of Socialism in this country.

Dr. Faucher says: "The form of the tenure of land was that of the joint husbandry of a whole village. The village, not the family, was the social unit. Supplanting the family, . . the . . village . . partook . . of the character of a family. It stood under patriarchal rule. Movable property alone was individual; immovable, the land at least, was common." Mr. Wallace is evidently more accurate. For from his two chapters, one on "A Pleasant Family of the Old Type," and the other on "The Mir or Village Community," it is plain that Russian peasant society is an ellipse, having two definite centers, one the family, and the other the village; and that it is in the coördination of these two that Society moves. It is exceedingly interesting to see how the wheel within a wheel rolls. Many people say that Communism can not be made to work: but to my mind it is clear that the Russian Mir, just as it is and unimproved, though it can be greatly improved, transplanted right into Anglo-Saxondom, and carried out by people brought up under the American school and Church systems, and blending those systems in with it, would give us a far higher state of society than has ever yet been seen on the globe, though it would not directly and at once root out the factory system, nor give us a perfect condition.

Dr. Faucher further says, "The village as a rule, and as far as possible, was self-sustaining." So when a village was full it would "throw off the surplus population by founding a daughter village on virgin soil." How much better than the way we have settled the West, with our individualism and our plundering speculators!

Again he says, "Immovable property being the common property of the village, and even the title deed of movable property being derived at some previous time from repartitions by common consent, it was but natural to the villagers to consider the whole of the trade which had sprung up between them and others *likewise as common property*. Was the son of a village, who had been permitted to set out first on a pilgrimage or a journey to court—the occasion having brought about the discovery of gain to be made by selling and buying, as a commercial traveler—alone to reap the benefit of his journey, which he could not have made had not his village been a common household? Hence he that acts in Russia among the peasants as a merchant or exchanger for the people, acts for them as a whole, and gets only his share, like those who stay at home."

In showing how "the Russian village system" is worked Mr. Wallace says, "The reader must bear in mind two important facts: the arable land and the pasturage belong not to the individual houses, but to the Commune; and all the households are collectively and individually responsible for the entire sum which the Commune has to pay annually into the Imperial treasury." Concerning this communal land he says elsewhere that it "is of three kinds: the land on which the village is built, the arable land, and the meadow or hayfield. On the first of these each family possesses a house and garden, which are the hereditary property of the family, and are never affected by the periodical redistributions. The other two kinds are both subject to redistributions, but on somewhat different principles. The whole of the Communal arable land is divided into three fields to suit the triennial rotation of crops, and each field is divided into a number of long narrow strips—corresponding to the number of male members of the Commune—as nearly as possible equal to each other in area and quality. ..... The meadow ..... is divided into the same number of shares as the arable land. There, however, the division and distribution take place not at irregular intervals, but annually. .... In some Communes the meadow is mown by all the peasants in common, and the hay afterwards distributed by lot among the families."

From these quotations, and from passages too long to quote, we may construct a sketch of the Russian Mir, *i. e.*, of Russian peasant society, as follows. The Mir is the coördination of familism and Communism, in both of which there is both a genuine democracy and a genuine autocracy; but no tendency to anarchy. The family is in the patriarchal stage. Often, perhaps as a rule, the grandparents, parents, and children all dwell under the same roof, and all that they earn goes into a common fund. In the family the one of greatest dignity and power is head, though all the full grown persons male and female have an equal voice, and can rebel. All the land is held by the Commune, and is parcelled out to the males of each family. The head of the village is elected by *viva voce* vote in open meeting in the open air in an open place near the church. It is an office no one desires, and is forced by the will of the majority upon the one chosen. As a practical fact general consent is arrived at in all property affairs; and no one ever thinks of openly opposing the decision of the Mir. Every one born a member of the Community stays a member through life wherever he may be, and must pay his share of the taxes. He may go away, may become a trader, artisan, or whatever he likes in a town or city, but every year he must pay his tax where he was born and grew up. If he will not, then the Commune has a right to compel his return to live and work in its midst, and bear his share of the burdens. This, which seems harsh, is really just. The taxes are levied by the general government in bulk on the whole Commune, and the amount is determined by the last census, which may have been taken twenty years or more ago. Now every male that goes away weakens by so much the tax-paying power, and throws that burden on the rest, which is palpably unjust. Hence the rules above referred to. Those at the head of the Commune endeavor to divide the land as equitably as possible. Those who have worked and enriched land as a rule keep the use of it. The officials get little pay, so that no one is much better off than his neighbors. The spring and fall plowings are begun at the time voted each season by the Commune, and can not be begun before. The title to the home, the bit of land whereon one dwells and the house he inhabits, are inalienable. There is no landlord who can by any legal process turn out the widow and her children from the house they dwell in; nor can her claim, at each redistribution, to her share of land, whereon she and her children may work to get their living, be questioned. So that, in short, there is full room for the development of any individualism that does not end in anarchy or despotism. The family is protected and provided with sure food, gotten neither by legal plundering nor by charity, but by honest work. The community by its town-meeting government so holds sway, and maintains the balance of power, that all persons of marked ability, especially in leadership, do exercise an autocratic control, and yet they are so limited that they can not imperil the rights or transgress the will of the people, so that the autocratic power is subject to the democratic power, and must work through it and with it. In short, and in spite of its defects, the Russian land system is the most desirable land system that now exists on the globe.

Russian Socialism has a future that may well demand to be fully apprehended. The present Czar in freeing the serfs, and in all that he has done since, has shaped events to preserve the Mir in all its democratic forms and tendencies. He had wit enough to see that whatever might be the government set over the people, there must be a thrifty and abundant people, and that the Mir was the best form at hand to secure that end. Moreover, the great evils of poverty that afflict Western Europe are clearly perceived by the intelligent, and they see that the Mir avoids them. Hence all Russia is fermenting with Socialism; and this is what Dr. Faucher says the Russian Socialists are saying:

"The faith, the very sincere faith, of the Socialist and national—which with them does not merely mean Russian, but Pansclavonian—party is, that it is all over with the particular form of civilization which is dominant in Western Europe. According to them the future belongs altogether to the Russian 'Mir' and to the Sclavonian race. Communism in land is designated by them as the peculiar Sclavonian substratum of civilization. According to them the nations of Western Europe, who, all of them, in times dating back very far, knew of institutions similar to the Russian Mir, committed a fatal blunder already at the beginning of their career, and condemned themselves to unavoidable decay setting in sooner or later, by allowing land to become the object of individual right of property, which among Western nations was established by the establishment of a feudal aristocracy first, and the revival of Roman law afterwards. Land, they argue, having never been produced, but found, derives the value which we now find adhering to the bare acre exclusively from social, not from individual efforts. Rent paid to individuals has, therefore, no foundation in justice, but only such rent as is paid to meet the public expenditure of the smaller or larger community, the parish, the county, the State."

Such is the faith of the Russian Socialists; and it is a faith that is growing with immense rapidity in Europe. Do we not understand what the increased number of Socialist votes in Germany mean? "Their candidates at the last elections received about half as many again votes as in 1874, and twenty have been elected where ten were then chosen;" and 559,211 votes were cast. Let all people be sure that this social problem has got to be thought through and wrought through, and that no power on earth can hinder it; and let all of us who look for the redemption of the world put forth our hands with all our might to urge forward the work. The tremendous earthquake movement called the Reformation has pretty much spent itself. Both in the religious and political spheres its activity is largely a resonance of the past. Our earthquake movement from now on for the next centuries is the carrying of democracy into the management of property. Blessed will they be who are the Pilgrim Fathers of this new revolution in the organism of society.

From *The Oneida Circular.*

ANCIENT COMMUNISTS.

THE history of Socialism from the earliest times would be an interesting and instructive one; but the writer has not the authorities at hand to enable him to give even a brief sketch of the various attempts which have been made toward such a reörganization of human society. It is well known, however, that all such attempts have been on a very limited scale, and of comparatively short duration. Two examples belonging to ancient times may be noticed as being less known than those more modern.

I. Pythagoras, an old Greek philosopher of the fifth century before Christ, was a practical Communist. He taught the doctrine of a celestial harmony, and that there is a certain "music of the spheres" produced by the impulse of the planets upon the ether through which they move; the seven planets producing sounds corresponding with the seven notes of the musical scale. It was a leading thought with him, that the state and the individual ought, each in its way, to reflect the image of that order and harmony by which he believed the universe to be sustained and regulated. After having acquired great fame in his own country as a philosopher (a name which he was the first to apply to himself as a *lover of wisdom*), he removed to Crotona, in southern Italy (Magna Græcia), where he instituted a school for the instruction of young men of the noblest families, in mathematics, politics and the various branches of science known by the comprehensive name of philosophy. The number of his pupils was at first confined to three hundred, and they formed a society which was at once "a philosophical school, a religious brotherhood, and a political association." We read that, afterwards, "the brethren of the Pythagorean college at Crotona were about six hundred in number, and lived together as in one family with their wives and children, in a public building called *omakoion* or the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they might pay him homage; after which they repeated select verses from Homer and other poets, and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner (*deipnon*) consisted chiefly of bread, honey and water; for after they were perfectly initiated they wholly abstained from wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing and religious ceremonies."

Before any one could be admitted into this fraternity, he had to undergo the severest scrutiny as to his features and personal appearance, his past conduct toward his parents and friends, the passions he was most inclined to indulge, the character of his associates, what incidents excited in him the strongest emotions of joy or sorrow, etc. Upon the first admission, which was probationary, the fortitude of the candidate was put to a severe trial by a long course of abstinence and silence. He was not permitted to see the master, or to hear his lectures, but from behind a curtain; and more commonly he was taught the doctrines of Pythagoras by a more advanced and fully initiated pupil, who was allowed to give no explanations to any inquiries, but silenced all questionings by the oracular "*ipse dixit*" of the master. If any one, through impatience of this rigid discipline, chose to withdraw from the society before the expiration of his term of probation, he was dismissed with a share of the common stock, the *double* of that which he had advanced, and a tomb was erected for him as for a dead man. (See Thirlwall and Ritter).

II. The Essenes were a sect of Jewish Communists at the time of our Savior, and are usually mentioned in connection with the Pharisees and Sadducees of the New Testament. The singular fact that they never came in for a share of the rebukes which the other Jewish sects received from Christ and his apostles, and are not even referred to at all in the New Testament, is accounted for from the circumstance that they were a sort of *pietistic separatists*, who mingled but lit-

tle with other Jews, lived a quiet and secluded life, did not go up to the three great annual feasts, and yet were remarkable for their piety toward God; and thus they did not come in contact with our Savior and did not deserve his reproofs. Neander, in contrasting them with the formalist Pharisees, and the skeptical Sadducees, characterizes the Essenes as "those more quiet but more warm-hearted spirits, with whom the power of religious feeling or imagination is too predominant, who withdraw into themselves from the strife of the learned in Scripture, and seeking the interpretation of the meaning of the old documents of religion in their subjective feelings or imaginations, become *mystics*, sometimes of a practical, sometimes of a contemplative character." He speaks of them further as "a company of pious men, much experienced in the trials of outward and of inward life, who had withdrawn themselves out of the strife of theological and political parties, to the western side of the Dead Sea, where they lived together in intimate connection, partly in the same sort of society as the monks of later days, and partly as mystical orders in all periods have done." From this first society, other smaller ones afterwards proceeded and spread themselves over all Palestine. Josephus says, "They have all things in common, so that a rich man enjoys no more of his wealth than he who has nothing; for it is a law among them, that those who come to them must let what they have be common to the whole order, and so there is as it were, one patrimony among all the brethren. There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants, as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves they minister to one another. They also have stewards appointed to take care of their common affairs, who have no separate business for any, but what is for the use of them all." "Nor is there ever any clamor or disturbance in their houses, but they give every one leave to speak in their turn, which silence thus kept in their houses appears to foreigners like some tremendous mystery; the cause of which is, the perpetual sobriety which they exercise; and the same settled measure of meat and drink is allotted to them and that such as is abundantly sufficient for them." "They do nothing but according to the injunctions of their curators, except to assist those who are in want, and to show mercy; this they may do of their own accord, but they can not give any thing to their kindred without permission from the curators." "They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, for they say that he that can not be believed without swearing is already condemned." "If any one has a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use, for a year, during which he is excluded. Having approved himself during that time as being able to endure their continence, he receives their water of purification (baptism), and after a trial of two more years he is finally admitted to full fellowship." "After the time of their preparatory trial is over, they are divided into four classes, etc. They are long-lived also, inasmuch as that many of them live above one hundred years, by means of the simplicity of their diet and their regular course of life. As for death, if it will be for their glory, they esteem it better than living always. When tortured, burnt and torn to pieces for their religion, they smiled in their very pains, and laughed to scorn those who inflicted the torments, and resigned up their souls with great alacrity, as expecting to receive them again. Another order of them, who agree with the rest as to their way of living and customs and laws, differ in the matter of marriage, thinking that if all men were of the same opinion, the whole race of mankind would fail. But they do not marry nor have intercourse for the sake of pleasure, but only for the sake of offspring."

A THRIVING STORE.

From the *Coöperative News*.

HAVING several letters from the United States, inquiring as to store management in this country, now lying before me, I think a few words as to the origin, progress, and success of a leading coöperative institution might be useful as an example to our cousins across the water.

In 1860 a few inquiring minds at Accrington consulted together as to what might be done by the joint subscription of a few pounds for the purchase of groceries in the wholesale market, and the retailing of the same amongst themselves, for the purpose of securing to their families pure articles at a reasonable price and the profits resulting from retail distribution.

The balance sheet for the first quarter represented eighteen members; share capital, £106. 3s.;* paid for goods during the quarter, £110. 8s. 9½d.; received for goods during the quarter, £99. 15s. 0½d.; profits realized on the quarter's sales, £4. 7s. 0½d.

Such was the statement of accounts debited to the Accrington Coöperative Society for the first quarter ending June, 1860.

*A pound sterling may be roughly reckoned as five dollars of U. S. money.

On the credit side, for the same quarter, we have amount of dividends paid to members, £2. 3s. 6d.; interest on share capital, 3s. 7d.; gifts to charitable and other purposes, £1.-19s. 11½d.; and rate of dividend 6d. in the £.

Such was the business of the first quarter of the first year of the Accrington Society.

And here let it be remarked, that of the first quarter's profits of £4. 7s. 0½., no less than £1. 19s. 11½d. appears to have been devoted to benevolent purposes!

And now for the progress of sixteen years, or for the short period of from infancy to adolescence. For the quarter ending March last (1877) we have on the register 4,261 members, owning a share capital of £74,871, or an average of £17. 11s. 6d. per member. The sales for the quarter amounted to nearly £47,000; the profits paid a dividend of 2s. 1d. in the £, after allowing the usual depreciation of fixed stock and property, 1½ per cent. for educational purposes, and leaving a surplus of £40. 0s. 5½d, still to be divided.

Thus, the annual sales may be said to amount to one hundred and eighty-eight thousand pounds or $940,000; and the annual profits to a sum exceeding twenty-one thousand pounds sterling or $105,000!

These sums are tabulated in the sixty-seventh quarterly report under the several heads—statement, profit and loss account, reserve fund, grocery, butchering, drapery, tailoring, boot and shoe department, clogging, furniture account, coal account, cottage account, and education account, the whole showing an aggregate capital in assets amounting to the large sum of upwards of £82,000.

* * * * * * *

There are three principal centers—in Abbey-street and Oak-street, Accrington—and some eight branch stores in the surrounding neighborhood and districts. These have their separate accounts in the general statement; and all show a most prosperous state of working. Indeed, another store is asked for at Church, which request, doubtless, will be attended to when a proper site for building can be secured.

Kindly accompanied by the chairman of the society, and a portion of the committee, I made a tour of the society's property, and was greatly impressed with the coöperative progress of this thriving store.

A large block of buildings has recently been purchased in the center of the town, in Abbey-street, and converted into salerooms for drapery, lecture-room, reading-room and library; the society doing a large business in drapery with the Manchester Wholesale.

Last year the library consisted of 2,161 volumes for circulation among the members, and 144 volumes for reference purposes, showing an increase of 345 volumes during the year, and the publication of a supplementary catalogue.

The branch stores are supplied with news-rooms, libraries and catalogues.

There are schools, evening classes, a laboratory, and masters in chemistry and electricity.

Last year 130 scholars of the evening classes passed the Government Inspector with great credit; and during the past session there were 60 pupils taught practical, plane and solid geometry, mechanical drawing, free-hand and model drawing, mathematics, acoustics, magnetism and electricity, inorganic and organic chemistry (including analysis), physiology and steam and steam-engines. Of these, a goodly number came up for the May examination, and were successful in obtaining 24 Queen's Prizes, and 90 certificates. Messrs. Greenwood and Cornshaw are the masters, and have just opened a practical class in physics.

Two young men, who took scholarships last year, are now working well.

From the Abbey-street center I was taken to the furniture salerooms, in the same street, well stocked with their own manufactured goods. Hence to the workshops and timber-yards, in the adjoining street. These were supplied with steam-power, sawing-machine, veneering apparatus, drying or seasoning room, and well supported racks for timber.

From thence, a short distance again into Abbey-street, to the tailoring department, where the members can obtain the best of clothing—ready-made or to order.

Thence to the shoe and clog-department, in another street, where goodly stocks are kept for summer or winter wear.

In near proximity to the latter is the butchering department, slaughter-house, etc., etc.; and a short distance away the boilers, furnaces and vats for prepared meats, salting and pickling, all in the most perfect state of cleanliness, and calling forth words of praise from the inspectors of nuisances and the town authorities generally.

A few steps farther into Oak-street, and I was in the center establishment proper. Here the whole business of the society is conducted, and apart from the grocery and meat market contains the executive offices, committee-rooms, general meeting-rooms, penny banks, safes, and the thousand and one necessaries for business purposes. It was Saturday afternoon, and it was truly gratifying to witness the busy, thrifty feeling which pervaded all. From four years old to adult age, the entrance to, and the room of, the penny bank were crowded with eager depositors, all making their "loans" to the great receiving parent, who appeared never tired of asking for "more, more, more" for the careful husbanding, fostering, and increase of the savings of his numerous and confiding children.

Here was the center for curing, cleansing, weighing, sugar cutting by machinery, pickling, drysalting, etc., etc. Up stairs, down stairs, and still further down into the vaults below; and then away into the town and suburbs, with tired and still more tiring limbs, to admire the streets of stone houses built for the society, and sold to the members—Hope-street, Albion-street, Wellington-street, Richmond-street, Brown-street, Ranger-street, Lord-street, Nuttall-street, Ray-street, Antler, Springhill, and Richmond Hill—all have more or less coöperative buildings. Ay, and the best of buildings too!—commanding the best price in the house market, as the subjoined advertisement will testify:—

"On sale, a good well-built stone dwelling-house, situated at No. 43, Brown-street, Scaitcliffe, and built by the Accrington and Church Coöperative Society.—For particulars apply to the occupier."

That is a sale apart from the society, and shows the public estimate of the society's building property. No jerrying there: but good substantial stone dwellings, always of ready sale, and of continual increase in value.

But here comes the question—why should members sell at all? Why not apply the law of entail and primogeniture to the poor man's cottage, as well as to the rich man's mansion? Why not the society prohibit the transfer of cottage property to other than the next of kin; and failing next of kin to revert back again to the society? The law of mortmain might be used by the members in their corporate capacity, and might be directed to an endless increase of real estate. Coöperators, think of this, and be wise!

Another trifle: Always keep a file of a good daily paper. Another: Mount a good telescope. A third: Don't forget baths—cleanliness is next to godliness. Fourth: Gymnasiums; boys well exercised make strong men. And these are already, in prospective, the property of the Accrington and Church Coöperative Society Limited.

We are told by the society's "instructions:"—

"You can become a member of the society by applying at the office, Oak-street, Accrington, or to the principal shopmen at the Church and Tinker branch shops. When you give in your name, residence, trade or occupation, you will have to pay one shilling as entrance fee, and fourpence for a copy of rules and cash book, within, and not later than two months after applying, on condition that the committee of management admit you as a member. You will be required to make a deposit of not less than one shilling towards your shares, and also sign the declaration of the society at the office, according to rule.

"All persons are required to take up at least five 1£ shares, and not more than one hundred. You can pay up your shares at once, or by installments of 1s. 1d. per month, or 3s. 3d. per quarter. After paying the first installment, and signing the declaration, you will then be entitled to receive full benefits on your purchases. You will receive interest at the rate of five per cent. per annum on every 1£ share paid up from the 15th of every month. All interest and dividend derived through membership are paid quarterly."

For the information of our American inquirers it might be stated that purchasers at the stores receive from the countermen small slips of paper, containing the amount of their purchases, less the article of sugar, on which there is no dividend. These slips are handed to the check-clerks, who, for the same, give to the purchasers metallic checks, taking the form of money, rising from a halfpenny to a pound sterling. These, before the dividend day, must all be changed into pound checks for facility of business, as the committees are generally too busy to count small coin.

Under the head of "Cessation of Members," rule 40 states:—

"All contributions not exceeding five shillings unclaimed for one year, not exceeding ten shillings unclaimed for two years, not exceeding twenty shillings unclaimed for three years, not exceeding forty shillings unclaimed for four years, shall be forfeited and carried to the reserve fund. All contributions exceeding forty shillings which shall remain unclaimed for five years, the name of the member, with the last address on the society's register, and his number on the books, shall be at once advertised in one of the local papers, and if not claimed within six months after such advertisement, the same shall be forfeited and carried to the reserve fund. All years to signify the financial years of the society."

Such are the slight responsibilities to which neglecting members are liable. For advice, all members and new societies have the following:—

1. "Procure the authority and protection of the law by registration.
2. "Let integrity, intelligence, and ability be indispensable qualifications in the choice of officers and managers, and not wealth nor distinction.
3. "Let each member have only one vote, and make no distinction as regards the amount of wealth any member may contribute.
4. "Let majorities rule in all matters of government.
5. "Look well after the money matters. Punish fraud, when duly established, by the immediate expulsion of the defrauder.
6. "Buy your goods, as much as possible in the first market; or, if you have the produce of your industry to sell, contrive, if possible, to sell in the last.

7. "Never depart from the principles of buying and selling for ready money.

8. "Beware of long reckonings. Quarterly accounts are the best and should be adopted, when practicable.

9. "For the sake of security, always have the accounted value of the 'fixed stock' at least one-fourth less than its marketable value.

10. "Let members take care that the accounts are properly audited by men of their own choosing.

11. "Let committees of management always have the authority of the members before taking any important or expensive step.

13. "Do not court opposition nor publicity, nor fear it when it comes.

13. "Choose those only for your leaders whom you can trust, and then give them your confidence."

With the foregoing advice, our American inquirers may embark in coöperation, and "go a-head" without fear.

On this side the water we can boast of having 1,200 stores, making an average profit of over 35 per cent. per annum; and realizing, within the last two years, a capital of five millions of money! Tarnation good, that, for the Britishers! But what will it become when done "slick" by our American cousins? They'll send the coöperative nail right through the world, and clinch it on the other side. We shall see.

MILLWAY VANES.

AMERICAN SOCIALIST.

THURSDAY, JULY 19, 1877.

MR. T. B. WAKEMAN desires us to correct our reference to him, in our last number, as one of the "*School of Comte.*" He regards Comte as a great Philosopher and Teacher, but is not and never has been, a member of the little band who are known as his *strict adherents*, and who are properly his "School." Mr. W. thinks this correction should be made in justice to them, as well as to himself.

A FULL report of the Bradlaugh-Besant trial is to be published soon in England. It ought to be published in this country. We have sent for a copy of it, and if nobody else undertakes the job, we shall be inclined to publish an edition of it ourselves—perhaps with comments from our point of view. Every body who has seen Mrs. Besant's address speaks of it as a remarkable performance, and the whole trial is full of interest to Socialists. How many of our subscribers want it and how many do they want? Enthusiastic friends say it will command an enormous sale. We think it prudent to put out a feeler before engaging.

"Clear ideas" sometimes make a muddle of facts. For instance, if we labor to form a clear conception of man as a separate unit, we may get a good formula for logic, but our conception is fallacious, for man in the reality of things never is a unit separate from social aggregation. From the cradle to the grave and from conception to eternity, he is not a whole by himself, but a part of various social organizations. His body seems to be a distinct unit; but his life is a branch of the great tree of life. First he is part of his father and mother; then with them he is part of a tribe; and with his tribe he is part of a nation; and with his nation he is part of a world; and with his world he is part of a universe. The whole value of his existence is, and forever must be, inextricably mixed up with the great whole of other existences. He is a link in an endless chain of ancestry on the one hand, and in an endless chain of posterity on the other. His destiny and even his existence is absolutely in other people's hands, while he also holds the destiny and existence of others in his own hands. It was for his father to say whether he should exist or not; and it is for him to say whether his possible descendants shall exist or not; and so in every part of his destiny he controls and is controlled by his social environments. This is evident even to the senses; but more abundantly when we look into the spiritual world. There we learn that the proud claimants of independence and free-will are but the puppets of principalities and powers. We can force ourselves to think of man as a separate atom in the social universe, just as we can think of the separate atoms that form his body; but we shall never see any such atom in either case. Even if we could isolate man in fact as we can in thought, the only result would be to place him in antagonism to every thing else. Analysis is a fine game of thinking, but synthesis is the state of the universe. Socialism and even Communism is the universal fact; for the interests of all are actually the interests of each, whether we will it or not, and whether we know it or not. In proportion as we ignore this universal fact, and separate ourselves into units by imaginary analyses, we sink into darkness and misery; and in proportion as we recognize the universal fact of Communism and conform our thoughts and ways to it, we ascend into the realities of heaven.

CAUSES OF THE TIDAL WAVE.

THAT a new Socialistic movement is rising and, gathering momentum day by day, is sweeping onward to the accomplishment of great results, may be safely assumed. Its signs multiply in our own country, in England, France, Germany, Russia, and may we not say in all the civilized parts of the world?

But what are its causes? And, accepting the view of a contributor who wrote on this subject for our last volume, that "the tidal wave in the great waters of social life—the ocean of humanity—must be the result of *invisible* forces coming down from above—from worlds of higher life,"—what more especially are its secondary, visible causes?

We should say that among these must be included, and possibly placed at the head of the list, the never-ending struggle of the laboring classes for improved social conditions, and the deep, underlying conviction pervading Society that its existing arrangements are temporary, destined to give place to others which shall be more accordant with our conceptions of justice—more nearly approximate the ideals of social harmony given us by Christianity and the noblest souls of the past. So long as these exist in the heart of humanity unrealized, Society must be subject to ever-recurring changes carrying it onward toward perfection. This double cause—discontent with the present and aspiration for the future—are sufficient to create and keep in motion a tidal wave of Socialism. But still more specific causes may be mentioned which have coöperated in producing the general movement in favor of Socialism which is so observable.

First among these in point of time was the publication, ten years ago, of Dixon's "New America"—which work, translated into many languages, directed the world's attention to the fact that the United States had in successful operation Societies or Communities based on the principles of brotherhood and unity—in which there was no oppression, no pauperism, no intemperance, no disorder, no crime, and yet no soldiers, no police, no judges, and no appeal to law, or resort to any of the measures found necessary in the outside world to repress crime—Societies, in short, of peace, harmony and plenty. The Old World had dreamed of its Utopias, and its philosophers had evolved splendid theories of Society, and some of these theories had been put to the test of practical experiment in the New World, and had failed. Dixon made both Europe and America realize that in spite of all failures the grandest results in Socialism had been achieved, if men would but open their eyes and behold them.

Then followed the publication by Lippincott & Co. of Noyes's "History of American Socialisms," which, with its circulation and widely extended notice by the leading papers of America and England, had a strong influence favorable to Socialism. It pointed out the mistakes of the early Socialists, and so discouraged premature and ill-advised experiments; but it also showed how much had been accomplished by the religious Communists of this country, and encouraged all to expect success in the different forms of Communism in proportion to their power of agreement.

As the "History of American Socialisms" followed Dixon's "New America," and was its natural complement, so Nordhoff's "Communistic Societies of the United States" followed in the track prepared for it by the "History of American Socialisms," and was its complement, *i. e.*, as the latter maintained the theory that Socialism is to be studied in the inductive way, by observation of facts, and showed in a general way that the facts favored Christian Communism, the next thing in order was for some one to describe fully the successful Communities themselves. This Nordhoff did thoroughly and well; and his work has had great influence in teaching the world the secrets of successful Communism. It came just in time to swell the tidal wave already rising. That book alone was sufficient to start a new and strong current of public attention. Just at the beginning of the great financial depression, and consequent hard times, in the midst of bankruptcies and strikes and class-struggles, it came telling men of the new Eldorado the Communists had discovered—a land wherein there is no severe toil, no servants, where all are cleanly and temperate, where all are honest, humane and charitable, where all live well and are comfortably clothed, where all are tenderly cared for when ill, and old age is made easy and pleasant, where long life is the rule and early death the exception, where there is a great variety of employments for individuals, where there is a wide range of wholesome enjoyments, and great restraints against debasing pleasures, where there are no carking cares, and no dread of misfortune or exposure or want. This is the great discovery of Nordhoff, which he proclaimed to all who would hear; and to which, other nations, speaking other tongues, are now beginning to listen.

Brisbane thinks these very Communities that Nordhoff so fully and graphically described are of little account, and Leland speaks of them, with a single exception, as not "lovely examples," and so degraded by their religion as to justify the old talk about Communism being the grave of liberty; but our review shows that these old religious Communities have been of immense value to Socialism; that they have been in an important sense the cause of the grand Social movement now sweeping over the world. Without them there would have been no Dixon's "New America," no "History of American Socialisms," no Nordhoff's "Communities of the United States," and for the present no tidal wave. They have furnished in great part the specie basis upon which all the Socialistic paper of the last score of years has been issued. Let us still appreciate them—still stick to the facts they furnish and follow the inductive method, in spite of all inducements to content ourselves with theorizing or spinning Socialism out of our own brains.

W.

EDUCATIONAL SOCIALISM.

SOMETIME ago, in speaking of the success of Home-study societies, and the interesting developments they were sure to lead to, we said: At this point they will discover what a convenience it would be, what a happiness, how vastly would all the facilities for improvement be increased, should they live together in some great home like the best modern hotel, having all the appliances that science can give. Well, we did not at that time suppose these education-enthusiasts had already reached the stage of associative life. Such, however, is the case. The Woman's Educational Association of Bloomington, Ill.,—we learn there are others elsewhere—has been in operation two years, and this is what is said of it by Mrs. Jennie F. Willing in the *Northwestern Christian Advocate* of a recent date:

"During the year thirty young women under its care, have been trained to habits of systematic industry, taught good house-keeping, how to take care of rooms, cook, wash dishes, set table, and have meals ready at a given minute. Possibly some of them had had more love than discipline in their own homes. Unfortunately, motherhood is not a means of grace that leads unfailingly to perfection; and it sometimes happens that girls are permitted to lie in bed of mornings when they ought to be getting a good start upon the day's work, and sit about and read stories while household affairs are in confusion dire. These young women, under the care of a large-hearted, cultured, motherly woman, have been taught to do the few things that are vital to the physical comfort of the home, to do them well, and 'on time.' Under the care of this wise, quiet lady, the family of from thirty to forty has been carried through the endless details of house-care, by the work of these students, with never a servant upon the premises. The Association began its work two years ago, renting a Female college that had been closed for some time, near the university in Bloomington, Ill. It closes its second year with its hall well filled and furnished, clear of debt, and with enough in the treasury to carry it through vacation, and also one thousand dollars on interest at ten per cent.,—a commencement of its endowment of the chair of one of the lady professors of the university. It is composed entirely of women—officers, trustees, and all; and we regard this a good showing of success, especially these hard times, when so many literary and benevolent institutions can hardly keep the head above water."

The details are not given, therefore we are in the dark with regard to the way the funds were provided for furnishing the hall, replenishing the treasury and loaning the one thousand dollars on interest. The association is probably not self-supporting. The expense of living may be greatly reduced because limited to the necessary outlay—which perhaps the students share alike—for food and clothing in the gross:

"It is impossible to say how much this work means to the future of our country. These young women are to be the light and comfort and support of our homes, not many years hence. They have already had the superior preparatory drill of meeting and mastering hard circumstances. There is still enough for them to do to get the means to cover even the light expenses incurred in their school life. They are learning to have their powers in hand, as the girls who are 'sent to school,' and who are not half awake to the need of earnest, hard work, can not possibly understand. Some of these girls are endowed with talent that is needed in religious teaching, in the Sunday school, in the high school, the college, at home, and in mission fields. It is impossible to measure the good that may be wrought by carefully cultured, consecrated women. The work of this association has been from the first one of faith and prayer. We believe that in this lies the secret of the success of the enterprises undertaken by Christian women. When these work-

ers lose sight of this one thought—dependence upon God for the success of his own cause—and their effort degenerates into a purpose to secure place and salary—to get on personally—their associations will be added to the list of benevolent institutions that run behind in finance, and are forever obliged to retrench. God only gives prosperity. We prosper only as we hold true and faithful to him at any cost to self."

These words are brave and true. They do more than tell the secret of success—they indicate the elements of the higher education. This training in useful labor, in promptness, in order, in hardihood, in waiting on one's self, in serving others, is of priceless value. But we get a glimpse of a training which affects with great force the under-current of their lives, and yet, it may be, these girls are hardly conscious of receiving it. Business-culture, science-culture, art-culture, and so on, are very desirable; but there is something still more valuable. The culture that qualifies one for living in entire harmony, in close association with one's fellows, outranks all other. And as they are subject to this culture—this training in Socialism—at the most impressible period of their lives, as it calls into great activity their special and unchangeable affections, it is sure to take the lead, in our opinion, in shaping their future.

Then what may we not expect? How many of these girls may not become the "large-hearted, cultured, motherly women" the times call for, to take in charge similar organizations throughout the country? When they find their place such women will not remain satisfied with past attainments. Home making is their peculiar province. There will be no other way for them but to go forward. There will be a continual striving for increased economies and conveniences. The circles of their influence will be widened year by year, and the bonds of union between the members, closer and closer drawn. Indeed, what is there to prevent such associations from ultimately possessing all the essentials of enlarged, perfected and permanent homes? U.

COMMUNISM A CRUCIBLE.

People in a village or city may be able to sail through life on the waves of a fictitious reputation, credited with virtues they do not possess, and passing every-where for more than they are worth. Not so in a Community. One of the inevitable results of close, Communistic life is not so much to bring people to a democratic level of rights and privileges as it is to reduce each one to the exact plane which he can command by his innate merit. The grandiloquent talker, who promises liberally but performs meagerly, ceases ere long to blow his meaningless trumpet; the schemer who, under an appearance of devotion to the public interest, is really seeking selfish ends, learns at last the folly of his ways, and the social parasite soon finds that the cloak of piety is no covering for an evil course. Deceit is found out, boasting is proved false, selfishness is unveiled to public view, and every human weakness is labelled by its right name.

There are no conditions so effective as those which Communism imposes for putting to a crucial test every atom of religion which a man possesses. The careful and conscientious, and the heedless and unthoughtful, are brought together so closely as to cause friction unless there be an all-controlling, harmonic principle, which, bringing them into a common interest, will enable each to regard the defects of others with charity. It may be possible for a man in ordinary society to command respect as a professor of religion while his character is very unchristian; but he can not long do that in a Community. He will be known for what he is, and not for what he appears; for the thoughts and intents of his heart, and not for his external actions. Every day and every hour will show whether his religion is merely a mockery of the lips or an internal river of peace.

The little annoyances of every-day life, which are common to any form of society, are only doubled and quadrupled in a Communistic household, unless the principle of unselfishness has such possession of each individual that all will be controlled by it. If a person borrows a tool and does not return it, or leaves his things about for others to take care of, he convicts himself of selfishness; if he slams the doors or otherwise makes unnecessary noise the same charge is made against him. True religion, you may be sure, takes effect first in these little things. One of the most Christian women I know, says that when she was first converted she had such a sense of God's disapprobation of unfaithfulness that if she had neglected to dust the rungs of a chair or a corner of the bureau her conscience compelled her to return and do her work over. Just as a man's religion is vain who does not control his tongue, so the conversion which does not arouse in him a conscience making him faithful in regard to all the small details which affect the comfort of others, is sure to prove an ungenuine one, a mere emotional excitement. Practical, conscientious Communism is in its essence the highest form of religion, for he who attains to it will be guided by that principle of love which "worketh no ill to his neighbor." T. C. M.

THE PHARISAICAL PUBLIC.

Commenting on the Bradlaugh-Besant trial in England, the London *Examiner* expresses the opinion that the verdict of Guilty was given by the jury from a fear of compromising their own reputations if they acquitted the defendants. We quote:

"We venture to believe that, if the law had allowed the jury to ballot, and the verdict to be that of the majority, the defendants would have been acquitted. Nothing is more conceivable, or indeed reasonable, than that a sensible man, thoroughly disagreeing with the defendants in the present case, should yet recognize their right to publish the views which they honestly and sincerely entertain. Unfortunately, in the present state of public opinion, any juror who had voted for finding the defendants not guilty would have been held to personally identify himself with their views. This being so, the verdict is matter of regret rather than of surprise. Should the full Court confirm the ruling of the Lord Chief Justice, a very dangerous precedent will be created."

The *Examiner's* opinion is supported to some degree by a statement of Mrs. Besant's at the latest hearing on special motions before the Court subsequent to the verdict. The London *Times* says in its report:

"Mrs. Besant declared that one of the jury had written to her to assure her that he did not really assent to the verdict, and that it was only pronounced by the foreman."

To this the Lord Chief Justice replied that the juryman should have objected at the time, which is, of course, the correct opinion. But the fact that he did not dare to object in Court, and yet felt so sensible of the injustice of the verdict that he apologized, or at least tried to explain his conduct to Mrs. Besant, is a sad commentary on the tyranny of public opinion in regard to social affairs. Every thing connected with the sexual natures of men and women is pronounced by the oracles of society to be unclean, and the public discussion of even so momentous a question as that of restricting population is sought to be interdicted as being subversive of good morals. Yet vast numbers of the most respectable and intelligent men and women will acknowledge privately that it is extremely important that these matters should be understood by all, both rich and poor, old and young. In America, as in England, a public opinion is assumed to exist which does not exist, and this social fiction rules the world, making all men, and especially all women, Pharisees. They dare not profess what they really believe, and are terribly afraid that they may say or do something to draw the attention of people to themselves and their affairs. In this respect what is called "good society" might be likened to a company of persons who get together to gossip about and criticise their absent acquaintances, and after they have satiated themselves with scandal one or two of them desire to go home, but dare not leave until the whole party disperses, lest they shall themselves be discussed and ridiculed by those remaining. So they are forced to continue on in a course of things from which they heartily wish themselves free. It is certain, however, that in time the growth of a more wholesome and truthful public opinion will make an end of such shallow practices, both in general society and in smaller assemblies. F. W. S.

CORRESPONDENCE.

Ancora, N. J., July 10, 1877.

Editor American Socialist:—The papers are good all through. But I did not intend to make any comment until my eye fell upon the selection from the *Tribune* on "Faith and Charity" in the 27th No. There is more *Spiritualism* in that little selection than in volumes of books like Olcott's "People from the Other World." Better and more genuine materializations are there recorded, than any I have ever witnessed through professional mediums for materialization. That little article describes the kind of Spiritualism that we want, to take the place of the selfish and sensational article now so common. How beautiful to see the spirit of the manager of that Home in earnest communion with ascended spirits in behalf of those who needed assistance; and to see how those higher spirits sought and found a medium (not a professional one), in the person of the banker's daughter, through whose mediumship they "materialized" substantial aid for those in need. Let us exalt and honor such mediumship. G. T. C.

INDIVIDUALISM DEFINED.

New York, July 7, 1877.

Editor American Socialist:—Nothing will better tend to reconciliation and a common understanding (one kind of common property) than some approach to exactitude in the meaning and use of terms. On the threshold of the formation of a fundamental Social Science, it is important that its principal writers come to some agreement, approximate at least, as to the meanings of the leading words, expressive or descriptive of the Science. Otherwise we flounder about in a mist of differences which do not exist, or of agreements which are unreal. As an example to begin with, let me offer for analysis and definition the word Individualism. In your article on the "Classification of Socialism" (26th No.) you say—"All the institutions of society might be grouped into the two divisions of Socialism and Individualism"—and you give a full and fair definition of one of these terms, Socialism. A scientific definition and thorough understanding of the other term, Individualism, is quite as important.

The human individual is the last and simplest expression to which the human race can be reduced. He is an atom that can not be any further anatomized. He is the smallest part over against the greatest whole—the *one*, counterparted by the *many*. Individual*ism* is the abstract or essence of that idea—the quality of being indivisible or of being an ultimate human atom. Now it is no crime to be an individual. There is no quality of badness in Individualism; and there is no other word to express that important idea of last analysis, or indivisibility, or oneness as against the manyness. You use the word in its correct sense as quoted above, but other writers are often, I may say continually, using Individualism as synonymous with egoism or selfism—that misguided motive force which, in some individuals, pushes itself forward and seeks its own interest regardless of the rights of others. That is the spirit of the present methods of trade and commerce; and Socialists of all schools unite in deprecating that spirit in all its works and ways; but Individualism is not the proper name for it. Isolation, competition, competitive rivalry, are terms much used in the Fourieristic literature for the idea; but, it seems to me now, no term is more nearly expressive of it than *Egoism*—big I and little you. At all events any right naming, generally adopted, would leave Individualism free to name the principle of Individuality—the quality of being individual or indivisible or inexpugnable, with all that that implies, such as rights and attributes of the individual as contrasted with the collectivism. That sort of Individualism seeks the development, perfection and best good of the individual, of other individualities as well as its own—seeks simply to define itself, to know its own magnitude and minitude, its own limits, its own rights, belongings, and duties to others as well as itself. No one can be a true all-sided Socialist who does not know the science of the individual as well as of the collectivity—of the one as of the many; and I am sure no one will dispute the proposition that the more perfect the individuals are, the better the Community will be.

P. S. I have just read this criticism to a keen-witted woman, and she retorts upon me that it is no crime to be an Ego, either; that Egoism rightly means the state or quality of being an ego, as Individualism does of being an individual; and warns me that, if we squat on Egoism, she and others will claim preëmption, and we will have to get up and move again. In this fix, for the present, I decline saying what the word should be; only insisting that Individualism has its own marked and appropriate meaning and can not be spared for any other defining duty. T. C. Leland.

FOURIER.

Boston, July 2, 1877.

Mr. J. H. Noyes:

Dear Sir:—I note what you say in No. 26 of Classification; but Coöperation and Communism do not include Fourier's idea of a Divine Order, or rather, neither alone does. If you are to classify Oneida as Communism, you will require something other than Coöperation, as you define it, to cover Association as pictured by Fourier, because his Socialism is based on what you say Coöperation does not necessarily involve, *viz.*, identity or unity of interest; although strictly speaking identity and unity are not the same, the highest idea of unity being unity in variety, as we see in all the departments of Nature. Certainly no Socialist could insist more strongly than Fourier did on unity of interests as distinguishing the true from any false or imperfect social state. I think it a most decided error

to suppose that "all the brilliant conceptions of the great Fourier might be realized and still we should have only a splendid example of Coöperative life." As I understand him, we would have a Divine Order of Society in which every Passion or Affection of the Human Soul would have perfect conditions for its perfect development, including all there is of good in coöperation and Communism, and vastly more than ever has been realized or dreamed of by either, or ever can be until we go deeper and discover those underlying principles which Brisbane wanted to set forth. This is not saying that Brisbane could have set them forth, or that anybody else can, but simply that we must discover them before the Kingdom of God on earth can be attained. Neither do I wish to be understood as saying that Fourier knew all the laws or that he made no mistakes. On the contrary, as I have said, I regard him as an inspired Seer and Prophet who seized upon some of the most important of these laws and affirmed of them magnificently, without having seen, or at least shown to others, the basis of them in the mathematics of the Universe. But he said, as I think no Social thinker or writer before him did, that there is a Social Science whose Laws govern as completely in that sphere as those of the known sciences do in theirs.

And he said that the problem is immensely complex, that it is a gigantic task to discover these eternal principles, this God's Word in the universe. And it is still a great thing to apply them after we know them, and a work of time, for the subjects of our science are Men, who must act voluntarily, who can not be moved like the pieces on a chess-board. The existing men are the product of a long line of ancestry having in them the persistent remainder of ignorance and superstition, and it will require many generations of wisest stirpiculture to get it out of them and bring them up to the full stature of a Harmonic Man.

It seems to me that you lay more stress than is necessary on the joint-stock element in Fourier. It is true that he provided for that form of ownership, probably mainly as a transition, for he surrounded it with such conditions that, as I understand him, it would differ very little from what takes place in your Community. For example, every man must, with you as elsewhere, be surrounded by his personal environment, what Swedenborg calls his "proprium," say his clothes, his particular books, if an artist—and in our preconceived future all men will be artists—the special tools or implements of his art, some of which in the very nature of the case can not be transferred from hand to hand. A musician must have his own violin or violins, for example, and it is for the interests of all that he should, because the whole object of society is to make perfect Men and Women. Fourier's idea of individual property is always that it gives the individual greater chances of serving his fellow men, and he makes devotion to Unity the highest of all qualities.

Fourier's idea of liberty is very much like what you say in comment on Oliver Prentiss' statement. "Liberty through Order inspired by Universal Love," used to be a favorite motto with the "Old Guard," as we like to call ourselves. Fourier provides for the advantages of Common Property by asserting the right of every one to a Minimum before any individual has any individual dividend, by claiming the right to labor, involving the free use of tools, and by claiming that the whole wealth of society should be pledged to the maintenance and education of children. His idea was to make every thing tend to public uses. One of his formulæ is, "Honors according to Usefulness." It is possible that he dwelt too much on individual ownership, though I think he so thoroughly emptied it of the selfish element that it would be simply a means of enriching the whole. Great personal strength has in the past enabled its possessors to enslave and abuse their fellows. Is that a good reason for trying to eliminate personal strength, or should we not learn to perfect it and utilize it for the benefit of all?

In this complex problem nothing is simple. If it were, Common Property would resolve itself practically into the ownership of every thing—or control of its use which is the same thing—by the one Leader. Communism, pure and simple, is, in fact, at bottom, the Aristocratic or Autocratic Method, while Individual Property is the Democratic. I am free to admit that we have had too much of the Democratic, and in the remote past of the Communistic or Autocratic, but I do not see the remedy in attempting to go back, or in trying to leave out either element. Both are good together, but like man and woman, to which they are analogous, neither can be happy and healthy alone.

Fourier's works are to me like the sacred Scriptures of the various peoples, in this, that they are susceptible of a variety of interpretations. Being prophetic pictures and dogmatic assertion, like all Scriptures, you can prove any thing by them. They mean, to a certain extent, what the reader is fitted to make them mean. Most people do not understand them at all, or get truth so mixed with error that they condemn. What the *Springfield Republican* said about crucifying the Mother's Love is an instance of the total perversion that is common. I think you might easily find in them the Ideal Community, in spite of all the details about stock. But of course what we want is THE TRUTH, and Fourier is only of value in so far as he helps us to get that, to go higher and deeper than in his day it was possible for any man to go. The world is better able to know the Truth and to live it to-day than it ever was in past ages, and it will keep on reaching still higher and higher points. Yours truly, F. S. CABOT.

THAT INGENIOUS DEVICE.

"AND so," said a visitor, as he stood on the top of our north tower admiring the landscape—the low-lying hills east, west and south, the fair valley between where coils the Oneida Creek, and where lie spread the broad Community acres—"and so you really have no code of laws or by-laws! but rely as a principal means of internal government on this system of 'Mutual Criticism,' as you call it? Well, you *are* a singular people!" and knitting his brows he looked down with a most perplexed air upon the pleasant stretch of lawn beneath where romped a group of children.

"It is quite effective," I quietly suggested.

"Oh," said he dryly, "I was n't doubting that! But how its effectiveness can work in such a way as to produce so harmonious and orderly a family as I see and feel yours to be, *that* is what amazes me. Criticism! Why, if that will make people harmonious, what a happy family we out-siders ought to be! Our atmosphere is as full of criticism as a summer evening of insects, but one instinctively flees from its stinging and biting as from a plague. I would as soon think of making my bed in a room full of wasps and mosquitoes as of living in a free criticism society!"

"Come now," I interrupted, "you don't understand the matter at all. You are leaving an all-important factor out of your figuring, so of course your problem is hard to solve."

"What is it?" inquired he, more mildly, at the same time settling himself against the balustrade as though he expected to hear a sermon on the matter reaching up to 16thly.

"*Love.*"

"Eh!" and he opened his eyes at me as though I had delivered myself of a Syriac apothegm on his asking the way down stairs.

"O, I do not mean love of the variety novelistic and sentimental. A rarer and diviner phase of the subtle passion is the factor at work with us. Its line of direction lies *not* toward the worship of one alone, but toward close unity or Communism with all of like ideas or faiths. Perhaps in all your scientific researches you may not have observed the effect of massing together a body of people controlled by this sort of love. If you had you would have found in the heart of each individual a desire analogous to that begotten by the ordinary sentimental love, *viz.*, to so act and be as to attract the love of those around. We call this 'provoking to love,' and cultivate the desire all we can. Then in such a society, if you had observed, you would have found that this desire, coupled with a sense that there is a certain ideal of action and character which will produce the utmost harmony in the body corporate, is capable of such intensity as to make any path leading to the realization of this ideal appear desirable."

"But what has this to do with criticism?" he interrupted. "If you get persons controlled by these inclinations you speak of, surely they are good enough for this world!"

"Hardly," said I. "The desire to be harmonious and free from faults, does not altogether help to the *how* to be or do, as you would very well know had you noticed the characters of the earnest people in ordinary religious societies. The human character has for centuries been developing where 'Every man for himself' is the controlling motto. You know, indeed you have said yourself, that nearly all the exigencies of ordinary society necessitate the development of egoism, rather than altruism. This from time immemorial. Of course individuals, descendants of those who have been members of such a society, may be inspired with never so sublime a love for, and unity with 'their neighbor' in faith and spirit, and yet be full of ways and habits begotten of a subtle, inbred selfishness. Of the inbredness (if I may coin the word) of this selfishness, one can have no idea unless thrown in circumstances where its every peculiarity is brought out in bold relief. Believe me, Communal life plays selfishness this trick, and 'Mutual Criticism' is our original and ingenious device for holding its traits up for inspection, and helping individuals to their correction."

"And this passion for being harmonious or 'provoking to love,' as you call it, makes you court the process?"

"Yes. And the criticism which you speak of, we don't call criticism, but evil-speaking and back-biting, and we criticise it as such. That sort of criticism makes discord here as well as anywhere. The peculiarity of our device is that it is criticism given in love, and voluntarily received. It is honesty of friend with friend; but charity must control its expression, first, last and always, if it would do the most good."

"'But spite of all the criticising elves,
Those who would make us feel must feel themselves,'"

monotoned this visitor.

"Exactly," said I.

"Most folks I know," he added, "would not take criticism, though it be given ever so lovingly. What would you do with your 'ingenious device' if you lived where I do?"

"Go round like Diogenes with his lantern to see if there be not a few honest enough to appreciate it. It needs very honest folks indeed to know how to use it and reap its benefits. I remember that good, simple Isaac Walton, after advising as to the cooking of a certain fish, adds that when so prepared it is 'too good for any but very honest folk.' To my mind it is much the same with 'Mutual Criticism.' But I can promise such honest folks that if they try it courageously and use it faithfully, they will find in the words of another wise old man, that 'Honesty is the best policy.'" A. E. H.

Oneida Community, July 14, 1877.

WHAT TRADES UNIONS ARE GOOD FOR.

I.

THE everlasting sneer adorns the face of rich and poor in these bright days much as it did when Tiberius Gracchus headed the agrarian "Rabble" on behalf of labor and liberty at Rome. Noah Webster's aphorism, "We hate some people because we do not know them, and *will* not know them because we hate them," applies to those whose redundancy of scorn against self-help societies like Trade-Unions, eclipses their charitable study. What are Trade-Unions good for? The writer proposes to answer this question in his own way, taking data from his own experience and close study. When more than two years ago, the National Convention of Delegates and Officers of the Sovereigns of Industry, at Philadelphia, were regaled with a tirade against these occult filibusters by Mr. C. Edwards Lester, the writer, a Trade-Unionist, feeling the prick of his distempered spur, launched the bold assertion that from the earliest times down to the present, the initial energies of all Labor movements, and even schools of political economy, were fountained in the Trade-Union; that the Coöperative, the Mutual aid, even the secret Masonic, Odd Fellows and other great fraternities were the outgrowth from it; and were successful only as they carried out its *régime* of discipline and persistency. But most especially did the Grange and Sovereigns of Industry owe their incipient hopes to the grafts and scions they had unwittingly gathered from Trade-Union soil. The Rev. Wm. R. Alger, also a guest of this lovely and impressive council, and others have since requested me to furnish them with a history and the argument of Trades-Unions, which I now hope to do, though concisely, begging them to accept it through the columns of the SOCIALIST.

The great success of Trade-Unions begins from the date 1851 when the principle of *amalgamation* was first inaugurated. This is a memorable event; being their first practical embodiment of the great maxim, "Union is power." For hundreds, and it may be as correctly said, thousands of years, the working people have kept up their isolated societies of protection. An account of a great Communistic labor movement was published last year in the AMERICAN SOCIALIST, which gave details from inscriptions—the really reliable but only history left us. These Societies existed in ancient Greece, Rome, the Grecian Archipelago, Asia Minor and even in Africa. It is quite supposable that they were not altogether ignorant of this principle of amalgamation. Still they were at last destroyed, and it is not until as recently as 1851 that the principle could be applied successfully.

Of the pure protective labor association or Trade-Union we have little account during the middle ages. History is as silent about them as it is regarding the

Eranoi and *Sodalicia* of the ancients. If they existed at all,—and there is no reason for denying that they did—they certainly had not the Greek and Roman habit of preserving their annals through inscriptions and archives. We have abundant evidence of analogous organizations having been kept up all through the feudal ages in spite of the jealousies of monarchism and the church: but they do not quite answer to the true character of the labor protective or Trade-Union Society of our times. They, however, doubtless developed by degrees into the true Trade-Union which came into vogue in England, Belgium and North Germany within one hundred years of the present.

One of the most perfect amalgamated Trade-Unions in the world is that of the Engineers which will be among others an important subject of our study.

C. Osborne Ward.

CONSISTUNTSY.

BY RALF TODD.

"Show me wun that hath it in his power
To akt consistunt with hizself an hour."
—*Alexandur Pope.*

If Alexandur'z kuriosity iz stil unsasheated let him materealize hizself and kum to Summurtown, in the State of Massychusetts, and ask fur Ralf Todd. We will immejiately hitch our elboze togethur and walk threw the stretes, while I show him what he'z so anxshus fur to see. We hev men in our town what hev bin consistunt awl thare lives. A man is consistunt when hiz life hath "agreemunt with itself at diferunt parts," says Webster, or when he haz a plan and pursuze it at awl timez, so that you kno whare to find him, and whot he'll do under enny given sirkumstances. I kan pint out to Alexandur a grate menny feller-sitizenz of this sort. The yaller hornit iz consistunt when he runs hiz stingur into your left eye; the mule iz consistunt when he kix your hat orf; the hogg is consistunt when he goze tother way: and so thare are men whot lye and stele and play the hippokrit who are purfectly consistunt. Thare life hath an "agreemunt between its diferunt parts"—thay akt out thare nachur jist like the hornit, mule and hogg. Alexandur lived in ole-fashund timez, when it waz difikult to find a man who akted consistunt with hizself wun hour. Now the juels ov consistuntsy are az plenty az ele-flyez in July or hot wethur in dog daze. We have hole trades and profeshuns and sekts and partiz whot iz consistunt with thareselves. And az we walk along I shood say to Mistur Pope:

"See you, frend Alexandur, the man jist enterin' yonder store! He iz the prinsipul murchant ov our plase, and hez consistuntly taken a high tarriff on evury pownd ov tee, evury yard ov kallico, evury kwart ov kereysene, and evury jug ov mullassez he'z sold fur twenty-five yeerz. See you that large red-fased man lownging on that stoup? He'z a nobul exampul ov consistunsty. He treets awl men alike. Thare'z not a man so retched, so beestly, so destitoot ov evury trase ov manhood, but that he kan git rum ov that rozy-fased landlord, provided he hez the kneded sixpunse. Hiz family mite be starvin' or freezin' fur want ov the nesessaries ov life; theze things wood not make our good Bonnifase devyate wun hare from the strikt line ov consistuntsy. And, Alexandur, I will say to you that you will rarely mete a man in this town what iz not an exampul ov consistuntsy. The wun now approchin' iz our ledein' pollytishun—a very abul man, and perfectly consistunt. To be sure, he wuz in favur ov sivil-servise reform before elekshun, and iz now agin it; but when he rezoluted and speeched fur it he wuz wurkin' fur hiz party, knowin' that hiz own interests depended on its winning the elekshun. He iz agin it now bekauz if sivil-servise reform iz karrid out he will looze hiz chanse at the publick kribb. Dont you see he'z bin purfectly consistunt in the hole mattur? But, Alexandur, you air loozin' your power—you wure never over and above strong—and I must lett you depart. Adoo."

Professor Tyndall on Spontaneous Generation.—Professor Tyndall at the close of a recent address said: "From the beginning to the end of the inquiry there is not, as you have seen, a shadow of evidence in favor of the doctrine of spontaneous generation. There is on the contrary overwhelming evidence against it; but do not carry away with you the notion, sometimes erroneously ascribed to me, that I deem spontaneous generation impossible, or that I wish to limit the power of matter in relation to life. Possibility is one thing and proof is another, and when in our day I seek for experimental evidence of the transformation of the non-living into the living I am led inexorably to the conclusion that no such evidence exists, and that in the lowest as in the highest of organized creatures the method of nature is that life shall be the issue of antecedent life."—*Labor News.*

RECEIVED.

On the Value and Culture of Roots for Stock Feeding. By David Landreth & Sons. Pamphlet, pp. 46 Price 25 cts. Philadelphia: McCalla & Stavely, Publishers, 237 Dock-st.

Tally One for Me. Base-Ball Song and Chorus. Pretty view of the Game on Title Page. Price 40 cts. Cincinnati, O.: F. W. Helmick, 50 West 4th-st.

ITEMS OF NEWS.

HOME.

The New York dog-catchers have drowned 2,333 dogs.

Dr. Leonard Bacon stands up for Hayes and his action in the South Carolina case.

Bayard Taylor has been offered the mission to St. Petersburgh, in place of G. F. Boker.

New York gets more wheat than the other big cities. So much for a canal that doesn't pay.

Judge Pedigo of Texas has decided that a white man can marry a negress, the statute to the contrary.

That is always the way it is: the fight-i-est man wins and then he gets up and calls it the survival of the fittest.

The North Carolina University has just opened a Normal School for colored teachers; it has a plenty of students.

The Post-Office Department is hunting up those people who use old mail-bags to hold rags and junk and the like.

What will Diaz say to our invasion of Mexico? Humph! we don't know him. That is what's the Mata with his man in Washington.

The people of Rome, Pa., have just put up a $12,000 monument in honor of P. P. Bliss, the song-writer for Moody and Sankey.

The Canadians have told Sitting Bull that he can rest himself on their side of the line, but he musn't let any of his followers make depredations on the United States.

William F. Gill has published a biography of Edgar Allan Poe, and now our admiration of genius will have to have another wrestle with our moral sense and get thrown.

General Ord carries a steady hand with those Mexicans. He has just chased a lot of horse-thieves 140 miles to their holes in Mexico and made them give up their plunder.

Gen. McDowell has sent up all the troops on the Pacific to the aid of Gen. Howard, against the Indians. The President has also authorized him to call out the militia for the same kind of service.

The Brookfield Coal Company near Wheatland, Pa., undertook to haul coal out of its mines with a locomotive, burning hard coal. The result was that seven men were suffocated by the gas from the engine.

The tramp has invaded the huckleberry fields and broken up the seclusion of the country. Every body is asking what shall we do with him? The people of Byrn Mawr held a convention lately to ask themselves this question, but they could'nt answer it.

Captain Taylor of the schooner *Rising Sun*, of Provincetown, reports from the West Indies that he was arrested by a Spanish gun-boat while he was hunting whales off the south Keys of Cuba, and that his mate was detained five days while the Spaniard was examining the ship's papers.

Dr. James Marion Sims, of New York city, now claims that Dr. Crawford W. Long, of Athens, Ga., was the first man to use chloroform for the alleviation of pain in surgical operations. What are we going to do with that monument which has been raised to the honor of Dr. Wells in Hartford?

The New York police have a way of making raids on what they call suspected places. They sometimes arrest more than a hundred persons in this sudden manner and march them off to the lock-up, then parade them through the streets next day to the place of examination, when all but two or three will be discharged. Some of the New Yorkers very naturally inquire whether this is a land of liberty.

Of that singular couple, the prairie-dog and his feathered mess-mate, so familiar to the traveler on the Western Plains, Lieutenant McCauley says in his "Notes on the Ornithology of the Region about the Source of the Red River in Texas," "The owl was always apparently lost in thought, had nothing to do in particular, and more time at his disposal than any thing else in the world, whilst the dog was always busy without a moment to spare."

Gen. Howard came up with the Indians near the mouth of the Cottonwood on the 11th. Their Chief Joseph had about 300 men, while the General had 400. He attacked them on the 12th with artillery and infantry, and after a stubborn fight he took the Indian camps, losing 11 men killed and 29 wounded. The Indians lost 13 killed and a considerable number wounded. Gen. Howard says he shall be in condition to make thorough work as soon as Green comes up from Boisé City.

The First Annual Report of the Internal Commerce of the United States is just printed. It tells us that our railroads are worth twenty-three times as much as the vessels engaged in our foreign commerce; that our internal commerce is twenty-five times as great as our foreign commerce; that 90 per cent. of this internal commerce is on railroads; and that up to 1877 the Government had contributed $144,000,000 in aid of railroad construction, and large as the sum is it is only three per cent. of the entire cost of our railway system.

Those Nez Perces whom General Howard is fighting are not Pierced Noses, though some of their affiliated tribes used to pierce the nose. They number about 3,000 people, of whom 1,400 live upon a reservation. This tract is not very good, but they have some good land on the Clearwater and Lapwai rivers in North Western Idaho. The greater part refuse to give up their wild life. They are the finest savages west of the mountains and are somewhat civilized, having herds and mills. They live partly by digging roots, fishing the salmon, and by annual excursions into the buffalo country, east of the Bitter Root Mountains. The real instigator of the present war is an old medicine man who has lived with the Mormons and Christians and at last evolved an eclectic gospel all his own.

Dr. Henry P. Bowditch, of Massachusetts, has examined 24,500 pupils in the public and private schools of Boston. He finds that up to the age of eleven or twelve, boys (of several races) are taller and heavier than girls, while for the next two or three years the tables are turned, the girls nearly completing their full growth, and after that the boys regain their ascendency; that at heights below 58 inches the boys are heavier than girls in proportion to their stature, while at heights above, the reverse is the case; that the children of American born parents are taller and heavier than the children of foreign-born parents; that the pupils of American parentage, of certain private schools, surpass in these particulars the public school pupils, as well as English boys of about the same social grade. "It will thus be seen," says Dr. Bowditch, "that the theory of the gradual physical degeneration of the Anglo-Saxon race in America, derives no support from this investigation." Dr. Nathan Allen's studies of vital statistics, based on the annual reports of Births, Deaths and Marriages in Massachusetts and Rhode Island, have established the fact that the fecundity of American women in these States is relatively much less than that of the foreign-born women in the same localities. We can thank Dr. Bowditch for showing that our Anglo-Saxon children are superior in quality though relatively inferior in numbers to the children born of foreign parents. We don't like to feel so blue as Dr. Allen makes us feel.

FOREIGN.

The Russians are pulling beats in Armenia.

Bismarck thinks it is not time to interfere yet.

'Tis really false that Beaconsfield means to resign.

The Russians are still hurrying troops to the seat of war.

Mukhtar Pasha prays early and often like a good Moslem.

Beaconsfield is poorly and would like to go huckleberrying.

General Grant and party reached Frankfort on the Maine on the 12th.

The Turks have been bombarding Eupatoria and Semferopol on the Crimea.

The Greek Assembly would n't vote any money if the army was going to fight Turkey.

One Orangeman killed in Montreal on the 12th, the anniversary of the battle of the Boyne.

The Russians have been stopping up the Danube by sinking ships at its mouth laden with stones.

There are four Parties in Crete: The Turkish, the Greek, the British and the Russian, each with a different scheme for the occupation and government of that Island.

It is thought that if we could only teach one of the anthropoid apes to talk he would build up a better brain after awhile and finally develop a higher moral character.

There is a rumor in London that Russia, Germany and England have a secret understanding as to the way they will cut off chunks of Turkish territory when the war is ended.

The Turkish Parliament is very popular with the people of Turkey. They look upon it as their mouth-piece, and as a consequence the demonstrations of the Softas are no longer regarded as of any great moment. Still it is very far from being any such body as the British Parliament.

The latest advice to England is that of M. de Laveleye, a Belgian publicist, who advises her to take possession of Egypt and seek expansion by developing upward into Central Africa by way of the Nile. India with her schools and telegraphs and railways will want to be more independent by and by.

Hobart Pasha is not distinguishing himself at all. He has been dropped from the English Navy, and the old Turks are said to be too jealous of him to let him worry the Russians on the Danube as he would like to. Three of their iron-clads have been sunk on that river while the rest have been paralyzed by the fear of torpedoes.

Jenny June says she can't get a good breakfast in England. She can have meat cut off the joint and cold game-pie which is not bad of itself, but "oatmeal and cream and strawberries are not to be had for love nor money." The Englishman likes to distend himself with solid chunks of something; every thing else is "squash and pastry" to him.

In 1828 when Von Moltke was only a Prussian captain he served at the headquarters of the Russian army that was then invading Turkey. Soon after that he wrote a description of the seat of war with criticisms of the strategical movements of both armies. He expressed the opinion that the Balkans were no great obstacle to an army moving southward. He names six roads as practicable for troops.

The interest in the Armenian campaign centers around Kars, which has been regularly relieved, though the Russians have not yet withdrawn all of their siege batteries. Mukhtar Pasha's troops were at last accounts about eight miles south of Kars, while the Russian center is at Zaim some eight miles north-west of Kars. They are now outnumbered by the Turks in and around Kars. It is quite certain that the Bayazid has been relieved by the Russian left falling back.

Here is a picture of some of the raw recruits which a *Tribune* correspondent saw coming in to swell the Turkish army: "Zeibeks from Smyrna, men who were all girdle, with jackets nine inches long above, and trowsers ten inches long below the girdle, which extends itself half way to the knees. In the girdle is a full-sized sword placed at right angles to the body, and an assortment of lesser weapons clustered about it. On the head is a red fez-cap, some eight inches high, with a preposterous tassel swinging half way down his back. The legs of these warriors are bare, and their feet repose in shoes whose soles are six inches wide by actual measurement. Every one of these fellows swaggers like a negro drummer as he goes through the street, and naturally the swinging arms or the projecting sword comes in contact with the bystander."

The situation on the Danube does not appear to be greatly changed from what it was last week. The Turks seem to be concentrating within the quadrilateral, in full assurance that the Russians must fight them there before they dare to advance across the Balkans. The Russians are said to hold the entire line of the Jantra. Besides Sistova, they have Biela and Tirnova and are believed to be in possession of Gabrova on the road to the Shipka Pass. It is reported that fighting was going on on Thursday and Friday—at Monastir near Biela and Rustchuck, and at Plevna. The Russians have made no new crossing of the river, and they have more or less trouble with their bridge, a part of which was lately sunk or carried away. The Czar has his head-quarters at Fratesti, on the road from Bucharest to Giurgevo, opposite Rustchuck. Every thing indicates a decisive battle will have to be fought somewhere near the quadrilateral.

SOCIALISTIC NOTICES.

Correspondents wanted among those who would like to write on the subject of Liberal Christian Communism, especially if such correspondents have a wish to do something practical. Something quite new proposed.

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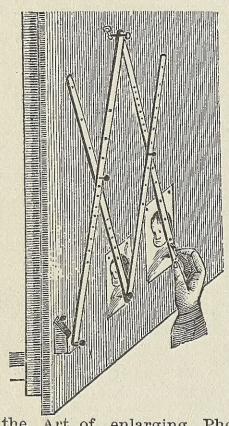

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